

for the last two hundred or three hundred years. The effect of the creation of an immense stock of movable capital, of the opportunities in commerce and industry offered to men of talent, of the immense aid of science to industry, of the opening of new continents and the peopling of them by the poorest and worst in Europe, has been to produce modern mores. All our popular faiths, hopes, enjoyments, and powers are due to these great changes in the conditions of life. The new status makes us believe in all kinds of rosy doctrines about human welfare, and about the struggle for existence and the competition- of life; it also gives us all our contempt for old-fashioned kings and nobles, creates democracies, and brings forth new social classes and gives them power. For the time being things are so turned about that numbers are a source of power. Men are in demand, and an increase in their number increases their value. Why then should we not join in dithyrambic oratory, and set all our mores to optimism ? The reason is because the existing status is temporary and the conditions in it are evanescent. That men should be in demand on the earth is a temporary and passing status of the conjuncture which makes things now true which in a wider view are delusive. These facts, however, will not arrest the optimism, the self-confidence, the joy in life, and the eagerness for the future, of the masses of to-day.

**163.** Effect of the facility of winning wealth. All the changes in conditions of life in the last four hundred years have refashioned the mores and given modern society new ideas, standards, codes, philosophies, and religions. Nothing acts more directly on the mores than the facility with which great numbers of

people can accumulate wealth by industry. If it is difficult to do so, classes become fixed and stable. Then there will be an old and stiff aristocracy which will tolerate no upstarts, and other classes will settle into established gradations of dependence. The old Russian "boyars were an example of such an aristocracy. Certain mediaeval cities ran into this form. In it the mores of conservatism are developed, — unchangeable manners, fixed usages and ideas, unenlightenment, refusal of new ideas, subserviency, of the lower classes, and sycophancy.. The